the passions &c.

on the discases of the moral faculty.

who when a child became subject to Epileptic fitts in consequence of a fall. At 14 years of age he exhibited uncommon marks of wickedness both in Speech & conduct. Even at midnight his wil disposition discovered itself by making a noise on purpose to prevent a his family from sleeping. He appears to have no one good moral quality, but with derangement in his moral faculty he had an uncommon memory.

The 2nd case is of a young man ~~In the Nation~~ in ~~Clan~~ Virginia. I shall read a history of it from his Brother.

~~In the nation to which I have referred you, o~~

The 3rd is of a girl of 20 in this

On the Diseases of the passions &

1 On the diseases of the moral faculty.

I have included ~~these~~ the diseases of this ~~moral~~ faculty among the diseases of the passions, inasmuch as its exercises are performed through the medium of the will in common with all the ~~other~~ passions. —

For the proof of the existence of a moral faculty, and for a number of facts which prove its diseases to depend upon physical derangement I refer you to ~~an~~ an Oration in the 2nd volume of my inquiries delivered before the American philosophical Society. In addition to the cases of moral derangement mentioned in that oration, I shall mention ~~the cases~~ 3 ~~two~~ more. one is of ~~of~~ a boy ~~of~~ in the State of New Jersey

city who is addicted to every kind of mischief, such as cutting & burning cloaths ~~&c.~~ This wicked disposition knows no interval, but when she is employed.

In enumerating the causes which impair=ed the moral faculty, I omitted to take notice of the effects of famine. It produces theft & murder in many cases. ~~It they are happily illustrated in the Old testament in a picture of this extinguishing & the strongest~~

But it does more. It ~~not only also~~ perverts the strongest domestic attachments to the most deadly hatred & cruelty. This is happily illustrated in the Old testament. "The tender & delicate woman among you, who would not adventure to set the sole of her foot upon the ground, for delicateness & tenderness, her eye shall be evil towards the husband of her bosom, & towards her son, & towards her daughter, and towards her young one that cometh out from between her feet, & towards her children which she shall bear, for she shall eat them for want

~~I have~~ I have said ~~in my~~ ~~that~~ ~~opinion upon the influence of physical causes upon morals~~, that I had no doubt but each vice had its specific physical or metaphysical remedy. ~~I have~~ Many facts have ~~added~~ confirmed my belief in ~~weight to~~ this opinion. It would be a digression from our subject to detail them minutely, I shall only remark generally upon the causes and cure of all the vices of the mind, and as I taught you in pathology hereafter: we shall find that vice is a disease, or morbid or wrong action, in the mind, and that it is be prevented and cured in the same

of all things, secretly, in the siege & straitness wherewith thine enemy shall distress thee in thy gates." - Deut: 28. v. 56. 57.

way as the diseases of the body.
Are diseases of the body produced by certain
morbid or ~~an~~ stimulating matters
which float in the Air? ~~Diseases~~ Vice
in like manner is produced by
certain motives which act upon
the will, and stimulate it into
a wrong or morbid direction.

2 Do we prevent diseases of the body
by removing persons from an insalubrious
atmosphere — ? So we prevent vice
by keeping young persons out of
the way of bad company — thus
abstracting them from the influence
of morbid motives upon y^r wills. —

V

3 Does debility in any part of the body, or in other words, Does the absence of healthy action invite morbid excitement to that part of the body? In like manner, idleness which is the ~~Devil~~ debility from abstraction of the mind invites morbid action into all the ~~form~~ moral capacities of the mind, and ~~to~~ thereby becomes the predisposing cause of vice. — Bunyan has happily said "an idle brain is the Devils work shop!" Debility ~~brain~~ in the will & the are synonymous — hence the young woman I before spoke of, was always inoffensive, when employed — especially in assorting pieces. ‡ of the Schoolmen. "non posse — extremum posse."

Is a disease in the body a unit & does it consist in different degrees of morbid action — ~~Do does~~ Vice is likewise a unit, ~~and~~ that is self love, and consists likewise in different degrees and forms of morbid action in the mind. ~~Its~~

5 Do the highest degrees of morbid bodily action require strong depleting remedies? ~~vice~~ High degrees of Vice require remedies of the same nature consisting ~~of~~ in the abstraction of company, and the usual gratifications of the senses, — hence retirement, and ~~bodily~~ fasting constitute an essential part of the virtue of repentance.

6 Do we overcome ~~(qu to wi — of lectures on mat. medi — p. 94. + 202.~~

morbid action in a vital part of the body, by exciting a morbid action in a part less essential to life? In the manner we cure the odious vice of avarice, and the ~~the~~ a minions love of ~~unlawful~~ pleasure by the less odious & destructive vice of ambition.

Is it impossible to make the body sensible of two impressions at the same time? The same thing occurs in the action of moral stimuli upon the mind - hence the propriety of that declaration in Scripture "that a man cannot serve God & mammon".—

V 8 Do we accommodate stimuli
to excitability in the case of the
Diseases of the body? The same thing
should be done in the treatment of
the Diseases of the mind: — Hence
we see the error of those ~~moralists~~
~~& Divines~~ Preachers who suddenly & at once
denounce the terrors of future
punishment upon this heresy.
— The late Mr Wesley recommended
a very different and a truly philoso=
=phical mode of preaching to his
ministers — it was always to begin
by declaring the goodness of the Supreme Being
& to
man & gradually to expose the
terrible consequences of vice &
wickedness. — Dr Lavision hints

Is there such an expenditure of excitement & excitability by the violence or long continuance of a disease of the body that no stimuli will act upon it? The same waste of ~~sensal~~ irritability and sensibility takes place in the moral faculties of the mind — They are said in such cases to be "dead", or "seared with a red hot iron"! —

I might go on & shew the analogy ~~wit~~ of particular vices with particular bodily diseases, but this would lead us far from our subject. I shall only add that ~~however~~ useful physical influence

at this wise accommodation of ~~flain~~ moral remedies to the state of the hystem when we ~~[illegible]~~ "~~[illegible]~~ man ~~[illegible]~~ defends himself from enjoining fasting to his disciples in ~~their~~ the infancy of their conversion, ~~[illegible]~~ by comparing the force of the remedy compared with the weakness of his disciples' minds to new wine full of a fermenting principle put into old leather bottles. Mark II. Verse 22

~~Chapter~~

9. ~~Do~~ we ~~dispute~~ reduce in any case ~~violent~~ excitement in ~~of~~ the body ~~[illegible]~~ & expend its excitability by powerful stimuli, such as labor in

~~numbered~~ Action in a virtual positive
of ~~many~~ be to cure ~~vicious~~ prevent or vice,
specific phys: cure: for specific vices. —
it can never perform that work
completely without the aid of
moral and religious instruction.
and of all the motives which are
derived from Religion none are ~~have~~
so powerfully calculated to cure or ~~cure~~
eradicate vice from the mind as
the <u>Foreignness of</u> it. This truth
has been taught from the throne
of heaven by the redemption of
of man. — ~~In other words~~ In
departed from this glorious example
vain have men by attempting to
prevent or cure it of by fear,

madness. severe frictions in Rheumatism

&c — the same thing has been done w.th

hemp in ~~violent~~ great morbid ~~delicious~~ delicious excitement

of certain passions of the mind. I have

heard of ~~persons~~ a soldier who ~~Scelandy~~, after being

unjustly & severely flogged, that the ~~ult~~ resentment he

felt in the beginning of his sufferings

subsided ~~so~~ ~~tot~~ totally before they were ended,

& that he ~~felt~~ never felt the least resent=

=ment against his false accuser afterwards.

by terror, by severe corporal punish=ments and by the exterminating axe, and battes. I shall mention ~~here~~ in another place that the Dangers & mortality of the venereal Disease ~~were propagated~~ increased in former times by the cruel contempt ~~and~~ neglect & sometimes ~~to~~ corporal ~~disciplines~~ chastisement to which venereal patients were exposed. Since they have been treated with kindness & forgiveness, the disease has declined in its prevalence & dangers, & is now rarely attended with mortality. But ~~it is not~~ the new Jail of this city furnishes the strongest example the world has ever seen of the

But ~~th~~ this is not all. This distress of mind ~~was~~ takes ~~refu~~ rise in ~~rises still higher~~ ~~higher~~ than ever yours. This prejudice madness in an evil still greater than ever

Can any thing be ~~more~~ of more dreadful than this madness - and yet I once attended a lady in this city whose sufferings from low spirits were such that she earnestly wished ~~for~~ that she might lose her senses - that she might thereby be ~~the~~ rel^d from the horror of which her

dreadful as this state of mind is there is one still more distressing - and that is the desire of death operat^g after upon the mind. I have seen this form of Hipp^m - It was in the same lady who wished ~~now to lose consciousness~~ to have her ~~the~~ ~~her~~ reflecti drowned in a the complete loss of her reason.

~~influence~~ effects of the ~~of~~ divine virtue of forgiveness in curing vice, when it has been aided by proper religious influence. [Permit me to advise you to visit that temple of reason and humanity.] There ~~you will~~ see science & religion mutually embracing each other. ~~[illegible]~~ These Brutes, nay even men who have scumbled devils, have been changed into peaceable virtuous men by the influence of darkness, solitude, the want of employ=ments, on constant labor, low diet, clean=liness, gentle & affectionate treatment, & proper moral & religious instruction. May this happy & original Union

"there is no one morally incurable. But we have paid more attention to restore the wandering reason, than the erring heart. For those members of society whom intellectual disorders have rendered dangerous, we erect asylums, we exercise much long suffering, & practise many a healing art. — But upon them whom moral derangement has made mischievous, with an unmerciful impatience, we inflict death. I hope however the day is at no great distance when the amputation of its most distempered members shall not be thought necessary to the safety & ~~safety~~ welfare of the community"

Simons vol: 11. p 202.

I cannot =

of philosophy, & the wild spirit of christianity spread throughout the world, and may the rulers of the earth learn from it that capital punishments are as absurd as they are cruel, and that the only way to prevent Crimes, is to make this punishment the means of reformation! —

~~go to p. 581. No 13.~~ —

These have long been my Opinions upon this interesting Subject. — I am happy in discovering that I am less singular in holding them, than I was above 20 years ago. In a late English publication by a Mr Fawcet, I have met with the following ingenious & elegant remarks which support the opinions I have delivered. "Among all the multitude, vast as it is,

to such a degree that heaven and earth -
& hell - things profane & sacred - for & down are
all blended together.
first lip
- pale ~~& flow~~: & part d in p

A lawyer ~~Gent~~ from the State of New York who
was very fine Over hospital in 1820 upon the
spendpeople in the yard
~~been~~: ~~was~~ on Sunday; and ~~dabb~~ impeded to them a
~~sermon full of piety - preach~~ ~~warned of the~~ ~~evil of the~~
with great fervor and energy.

From the Description wh has been given of
madness it wd appear that it is generally accomp d with
a sense of misery - but this is

It is, from such cases, that madness ~~is~~
~~supposes~~ is said to attend it. ~~How you~~ Nor:
mad comp d of the effs of wealth & power upon
having rest to his reason & Dr Willis estates are
instances in a man who had so much joy in a
p, that he lows wh imp for of reason.